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For "The Friend."

Quakers and Quakerism.

(Continued from page 34.)

But the sword is only, as it were, the flame that is used to set up chemical action and bring into activity the true laws that govern human society. As towns increased in population, and more and more citizens became engaged in the peaceful prosecution of trade, the essence of lawless force no longer even approximately answered its purpose, and became intolerable evil. Judicial institutions took place, private war was abolished by de-ees, and that gradual disarming of the private citizen took place which we see accomplished in the present day, when the walking-stick or the umbrella has taken the place of the sword which once formed part of a gentleman's ordinary outfit, and even duelling is looked upon with discredit as a relic of barbarism. Meanwhile kingdoms once, like England and Scotland, at strife with one another, peacefully coalesced under hereditary monarchs, and war was banished from their limits. Coming down to our own day, the old mechanical system of government, under which kingdoms were handed about from ruler to ruler, without the consent of the people, carried out on a colossal scale by Napoleon in the wars which drenched Europe in blood, became a yoke too grievous for humanity to bear, and under its iron reign a new feeling of national life was born which exacts an organic connection, a blood relationship between government and the people, brings about the unification of peoples of the same race, and sets an ultimate bar to foreign conquest. Under this potent principle a united Italy and a united Germany have arisen, and the red wastes of war have been driven back, leaving whole territories, once torn with discord, now free from its devastating floods. Nor is it without momentous significance that the leadership of Europe has passed from France, the stronghold of the old barbaric military spirit, to the more peaceful Teutonic races. But is the progress to stop here? or may we not expect that the same laws which have already eliminated war from civilized private life, as well as freed extensive territories from its scourge, will ultimately work the same solution in national life? May we not trace a gradual development of new conditions of national life which will ultimately necessitate some other appeal than the appeal to force

by steps analogous to those that have already brought about the result in civil life?

Nations may be said roughly to pass through three stages of growth:—

Firstly, the youthful stage; thinly peopled, exporting natural produce, and importing luxuries.

Secondly, the self-subsistent stage; well peopled, consuming their own produce, and manufacturing their own goods.

Thirdly, the most dependent stage; densely peopled, exporting manufactures and luxuries, and importing natural produce.

Holland, Great Britain, Switzerland, and Belgium have already passed into the third and most dependent stage, and with the increase of population other nations must infallibly do so as well. "A few years ago," observes a writer in the *Quarterly Review*, "England was able to feed her own people from the produce of her own fields; she now buys grain to the annual value of more than 12,000,000*l.*, besides relying on foreign raw material for employment, foreign markets for the disposal of her manufactures, foreign land for the disposal of one or two hundred thousand of her surplus population."

Such being the new and unforeseen conditions of national life, may they not ultimately be found to be utterly incompatible with the old method of settling national disputes by force of arms, a war inflicting such intolerable injury on a neutral state as to necessitate the adoption of some other method of settling disputes than one which has ceased to secure even approximate justice?*

What the ultimate solution of the problem may be; whether as the state or country is already absorbed into the nation, the nation in its turn is destined to be subordinated to some larger whole, such as the European Confederation sketched by Professor Seeley, the nations being disarmed, and the confederation alone possessing the right of levying troops; or whether, as the Declaration of Paris, now adopted by forty-six civilized powers, would seem to promise, it will be found possible to establish a system of international law, with some kind of international judicial machinery for its interpretation, and jointly enforced by the nations adopting it, it would indeed require a far-seeing eye to decide. All we have endeavored to prove is that Quakerism has only proved itself

the prophetic soul

Of the great world, dreaming of things to come, in its resolute protest against war, and its prophecy of its final extinction.

With regard to that other great "open sore of the world," slavery, the part that Quakerism has taken is equally remarkable. Slavery has never as a rule been recognized among the Friends except in the mitigated form

* See "On International Law," by Frederic Seebohm, Longmans, 1871, where the whole question is ably discussed, the writer being himself a distinguished member of the Society of Friends.

which it assumed among the Jews. Penn, in his laws for his Pennsylvania colony, enacted that at the end of fourteen years every slave should be manumitted on payment of two-thirds of the product raised by the gift of land and tools from the Society.

But even of slavery in this modified form we find a condemnation entered in the minutes of the Society as early as 1727, nearly a century before Parliament abolished slavery in the English colonies. As early as 1772, the practice of holding slaves had, owing to the labors of Woolman and others, ceased among Friends, and in the great anti-slavery contest the names of many eminent Quakers are prominent. But how deep and thorough has been their devotion to this great question is perhaps best evinced by the untiring efforts the Society has made, after the abolition of slavery in America, and the excitement of the struggle were over, for the relief and permanent training of four million freedmen thus suddenly emancipated. Nearly 200,000*l.*, or about half the total relief contributed for the assistance of the freedmen, was subscribed by the small Society of Friends.

In the cause of education, the lead the Quakers have taken has been the more remarkable, in that they started at a decided disadvantage. The stress laid by the early Friends on the teaching of the Spirit led at first to a tendency to depreciate all external teaching, both sacred and profane.* In respect to the qualifications of a gospel minister, Barclay says, in his famous "Apology," "that letter-learning had proved more frequently hurtful than helpful," and the minister was exhorted to take his seat in the meeting for worship with his mind as much as possible like a blank sheet. Indeed, in reading the diatribes of Fox and the early Friends against human learning, one is forcibly reminded of a dissenting preacher at Cambridge, who, inveighing in broad north-country accents against the classical studies of the university, ended his peroration with the startling, but to himself conclusive question, "Do you think Powl knew Greek?" The shrewd mother-wit of George Fox was however quick to rectify in practice any doctrinal excesses, and we find him in 1667 establishing two schools in the neighborhood of London, where he desired that "girls and young maidens, as well as boys, might be instructed in all things civil and useful in creation," a definition of educa-

[* The views of the Society of Friends in its early days, on the subject of education, are those still held by all its consistent members. It has always favored education as a means of qualifying its members for the right performance of the various civil and social duties of life; but it has unwaveringly maintained, that Gospel ministry is a Divine gift which is conferred on the ignorant as well as the learned; and that no amount of literary instruction can authorize or qualify any one to exercise it, when this gift has not been bestowed. There was therefore no conflict between the practice and doctrine of George Fox when he advised the establishment of schools, as mentioned a few lines further on.]

tion broad enough to satisfy a London school board. We believe he even issued some expurgated classical school-books, but the exact nature of a Quaker Iliad we have found ourselves reluctantly obliged to relegate to the domain of "the unthinkable." Five years later fifteen schools were in operation, chiefly used by the middle and wealthier classes, while the poorer children were partially instructed in the Society's meeting-houses.

The provisions for education remained however very defective till the great revival of discipline in the middle of the eighteenth century, when education became a subject of paramount concern. In 1779 the indefatigable labors of Dr. Fothergill and others resulted in the establishment of a large boarding-school at Ackworth, in Yorkshire, where three hundred children of the middle and poorer classes have now for eighty years received a good English boarding-school education at the expense of the Society.* When, therefore, it is urged that the Quakers have no poor, it must be remembered that a process of "levelling up" has been steadily going on for nearly a century. They alone have recognized the claim of the poorest to a liberal education, and have proved themselves capable of affording the necessary funds, since they alone of Christian communities seem to have practically realized the Christian altruistic theory of property, neither all-levelling communism on one side, nor selfish "rights of property" on the other, but a trust concentrated in one hand for the good of the many. Many a poor boy educated at Ackworth has risen to take his place among our great merchants; many have now independent positions in the colonies, a large proportion of the Ackworth boys emigrating, and none remaining in the too often almost serf-like subjection and poverty of our English laborers. The British and Foreign School Society, chiefly founded by Quakers, attests their activity in the cause outside their own body.

(To be continued.)

[A writer in the *Primitive Christian* relates the following instructive incident. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."]

A gay young man attended an evening meeting where an eloquent young speaker preached. He portrayed with great clearness the sinfulness of man, his fallen, sinful, helpless, and undone condition without divine aid. He also set forth the Saviour as all sufficient. He impressed all with his kind gracious invitations; the assurance that he is not willing that any should perish, but that all should come to repentance; that he who comes to him he will in no wise cast out, and he that seeks shall find. The young man was convinced. He determined to become a Christian. He was glad to learn that the speaker and a number of his brethren were going the same road home that he was, as it would give him a chance to open his heart. But his astonishment knew no bounds when he saw their loose conduct, and heard their jokes, loud laughter and tall yankee tales. He could not see any Christianity in that and hence became a confirmed infidel. Years rolled on and both became old and gray.

The infidel grew sick and on his death bed

[* Those who are able to do so, pay the whole or part of the cost.]

sent for this preacher. When he came the infidel said:

"When I was a young man I heard you preach and then and there I determined to become a Christian."

"Thank God for that," said the minister.

"Hold," cried the infidel, "wait until I am through and see whether you have any reason for being so thankful. As already said, I determined to become a Christian, but when I saw the bad conduct of you and your members that same evening, and heard your unholy conversation, I concluded that Christianity was a wretched farce. I am on my death bed now and know better."

An Eulogium on the Life and Character of Horace Binney, by the Hon. William Strong, Justice of the Supreme Court of the United States.

(Concluded from page 38.)

"He was a man of great moral courage. When he had matured his convictions of the right, he was not to be driven from their avowal by any fear of consequences. He was a resolute and fearless supporter of law and order in the community. When the Kensington riots threatened to uproot the foundations of society in the northern part of the city; when the law was temporarily overthrown and its officers were powerless to resist the outbreak; when men's hearts failed them for fear, and many thought only of submission or compromise, he stood firm. He bent not before the storm. It was he more than any other who inspired confidence. It was he who restored courage to many who were faint-hearted; that gathered around him the virtue and intelligence of the city, and led in bringing back the supremacy of the law. And when in later years the foundations of our government seemed crumbling away; when civil war threatened the subversion of our cherished institutions; when attachment to party, with very many, prevailed over love of country, Mr. Binney, an old man of more than four score, stepped forward, and placed all his influence and the weight of his great name, in the scale of a tottering government, nor was there ever an occasion when high moral courage was demanded, when the city was in trouble and needed a leader and adviser that he was called upon and failed efficiently to respond. He was often resorted to in seasons of perplexity, and never was application made in vain. Even when not consulted, the friends of good order and of the right were encouraged by the fact, of which they needed no other evidence than his life, that he would always be found on the side of the just, the orderly and the true." * * *

"About the year 1830, after severer exertions than were usual, Mr. Binney's health began to be impaired, and he desired to withdraw gradually from the courts, and throw off, in considerable measure, the load of business with which he was oppressed. It was this in part which made him willing to accept a nomination for Congress. There were doubtless other reasons that influenced him. Principal among these was the hostility of President Jackson to the Bank of the United States. * * Believing as he did in the great usefulness of the bank, and in its necessity for the public welfare, he did not feel at liberty to decline the call. He was elected, and he took his seat as a member of the 23d Congress in 1832. That Congress was filled with distinguished men, many of them long trained

in the public service. Mr. Binney took in it a great reputation, such as few lawyers ever brought into Congressional life. Much was expected from him, and all that was expected was realized. If he found any equal he found no superior. He never stooped to the arena of partisan discussion, but in the consideration of important subjects, especially that of the removal of the public deposits from the Bank of the United States, he proved himself to be a statesman of high rank, and a most accomplished debator." A most competent judge, who was himself a member that Congress—ex-president John Quincy Adams—remarks upon Binney's great speech, "June 9th, 1834. Mr. Binney took the floor again, for an hour and a half, and closed one of the most powerful speeches for sound argument, correct principles and honorable sentiment, that ever was delivered in Congress. "Though but two years a member," said Judge Strong, "he has left at Washington most enviable reputation. The old men would naturally recur to olden times, speak of him as one of the giants of the past, and would to be associated as a statesman and an orator with the triumvirate that so long adorned American name."

"But public life was extremely distasteful to him; he turned his back upon it with grief. Declining a re-election, he returned to Philadelphia, and retired from all professional practice in the courts." * * * One of the crowning glory of his life remains to be mentioned. He was an earnest Christian. He carried his religion into his daily life. It was a controlling power in his business, in the formation of his judgments, and in his intercourse with others. It was the basis of his fidelity to his clients and of his unwillingness to do injustice to opponents. It led to the courtesy of his demeanor, and to his habitual candor. It contributed also to his personal enjoyments. He found great satisfaction in the study of religious books, especially those relating to doctrinal theology. He loved to bring his reason to the support of his faith, and he delighted in the most cogent arguments in support of Christianity. His mind was at all times a reverent one. He discountenanced systematically in his household, all conversation and every allusion looked like irreverence on sacred subjects. At one time near the close of his life, while speaking of his debility, he said, 'but I do not think I have gone back, and I am thankful for it, because I think a single backward would have finished my sum, it must have been shown as it stood or slate right or wrong, to the Great Master, hope that what is wrong in the sum, may prove to be written on slate, that mercy may pass her soft and gentle hand over it. There is something which no touch will move, because it is not there—THE GOOD HAVE NOT DONE.'

* * * "After all, Mr. Binney's powerful character are best illustrated by his life. He was singularly consistent and complete. It is safe to say, that rarely if ever has a lived, who had fewer apparent defects. In whatever point of human view he was served, no flaw or imperfection was visible. In every aspect he was symmetrical, with faculty undeveloped or distorted, with even an excellence overgrown at the expense of any other—throughout both great good.

"Such was Mr. Binney. So, during three generations, he stood erect and conspicuous among his brethren of the bar, and in this community a light and an ornament—a strong power and a ground of trust—a leader and a guide."

The Chinese Christians and the Opium Trade.

The *Friend of China* contains an address to the "Anglo-Oriental Society for the Suppression of the Opium Trade" (of which society the *Friend of China* is the organ) from the Chinese Christian Churches of Hong Kong, and extracts from two other addresses, also from Chinese Christians. It is well that a bond of sympathy between the Christians of China and of England on this subject should exist, and that the powerful appeals of the former should be extensively known and deeply pondered by the latter.

The address begins by expressing the writers' joy that an association had been formed for the suppression of the opium trade. Thereupon follow some strong sentences on the individual, family, and social evils to which smoking leads, the impoverishment of the country, and the objections to the suppression of the trade from the revenue point of view. Then they go on to say: "The trade in opium not only injures England's national reputation, but it is also injurious to the sacred doctrine. * * * From the moment the teachers of Christianity entered China they immediately began to recommend abstinence from opium smoking, while the traders in opium came from their own country. People laughed at them for thinking of converting people at such a distance, when they were unable to influence their own neighbors. This great inconsistency often compels us to close our mouths and hold our tongues, and on this account we say opium hinders the progress of the sacred doctrine."

This address bears more than 150 signatures. The next letter is from the Hakka Churches of Hong Kong and the Canton province. The Canton Christians arrange objections to opium under four heads: "(1.) It wastes the vital energy. (2.) It squanders useful wealth. (3.) It injures body and soul. (4.) It hinders the propagation of the truth." Under the last head they say:

"What do we mean by hindering the propagation of the truth? Whatsoever be the matter concerned, something more than words are required to establish one's position securely. Of late years the holy religion of Jesus has been proclaimed in China, and certainly many converts have been made; but there is an innumerable majority who revile the doctrine. We constantly hear the Chinese saying: 'The foreigners who preach the doctrine of Jesus affirm that he taught men to love others as themselves, and always to bear in mind the golden rule; but every year they import opium into China, and thereby injure millions of their fellow-creatures. Lately the quantity imported has increased, and the injury it produces has increased in proportion; as if they meant to carry off all the wealth of China, and to drain away the life-blood of the people before they stop. When men only think of what profits themselves, and are regardless of the injury done to others to such an extent as this, how can they be said to love others as themselves? How can we believe their doctrine and follow their religion?'"

"Now, the Chinese are of a very suspicious

and jealous disposition, and if they could not point out any cause of complaint in foreigners, they would still harbor this thought, 'They are not of the same race with ourselves; they are bad people.' How much more will they think thus when opium comes from Western countries, and they have a plain fact to allege? When the injury pierces to the quick, do you suppose they will silently and patiently endure it? True, those that preach the Gospel in China are many, and they come from different countries, while opium is imported into China from India alone; but the Chinese do not make distinctions; they eye it, and say, 'It comes from the West.' Thus, on account of Indian opium, England, America, France, and other countries, are all compromised. They all are included in the wrong-doing; they all have to bear the disgrace.—*From the London Watchman.*

The Conditions of Welfare.

Perhaps there is no greater benefit a deep thinker can accord to the world than that of simplifying what is complex, and drawing into small and easy compass that which is too much involved for the average mind to grasp. Herbert Spencer has done much in this direction in his late work on Sociology, especially in his interpretation of our social relations, and the consequent duties which flow from them. He reduces the conditions which are necessary to hold society together to two general principles, upon the right fulfilment of which the entire welfare and happiness of the community depend. One is that each individual shall so live as not to *burden* others; the other, that he shall so live as not to *injure* others. This may at first sight seem a meagre epitome of our social duties, containing only negative directions, and no positive and actual line of conduct. But viewed more closely, this seeming paucity will disappear, and these two principles will be full of meaning.

In order to avoid being a *burden* to the community, it is needful that the individual, on emerging from the natural protection of the parent, shall be self-supporting;—that is, he shall in some way render service equivalent in value to what he consumes. No rank or station, no amount of wealth on which to subsist, no fancied delicacy of taste, or of habits, can ever absolve one from this condition. Childhood, ill-health, extreme age, or mental incapacity are the only grounds on which an exception can be made;—and these furnish abundant material to give full scope to all our benevolent impulses. It is not an uncommon remark, "such a one has not need to labor," meaning that he does not actually require the money which his labor would bring. This is a poor and weak idea of the foundations of industry. They are not mere dollars and cents—they lie far deeper down in the very nature of that liberty which we all prize so highly, and for which we so loudly contend. For every mere consumer subtracts so much from the world's property, taxes every industrious person to that degree, and thus destroys equal rights and tramples upon freedom. It matters not that he is able to purchase his unearned luxuries; the money that he uses is a token of labor, it is true, but not of *his*, and his own toil of hand or head is all that truly belongs to him. If he refuses to contribute this in any form, and persists in idleness, no matter what may be his pecuni-

ary resources, he defrauds the community, and violates the very first condition of social welfare. It is not, of course, always essential or best that his labor be of such a kind as to produce an immediate return in the shape of money. Generally this will be the case, but it has nothing to do with the principle involved. A scientist in his investigations, a philanthropist in his work of mercy, a mother in her labors for the welfare of the family, may never receive a dollar for all their exertions, but they are often far more truly self-supporting than many who receive large and tangible results for all their work.

The second condition of social welfare is equally comprehensive. We must live so as not to *injure* others. This, too, is far from being a negative work. No "let-alone" principle will serve us here. It is not enough that life and property be held sacred. There are other ways of injuring a man besides killing or robbing him. We may spoil his good name, ignore his rights, deprive him of opportunities. We may injure him by a whisper, a gesture, by coldness or silence, by suspicion, disdain or indifference. Our influence will injure him, if it be not good; our example, if it be not controlled by just principles. Which of us can say that he is free from blame in this respect? Who can say that it is a simple and easy thing "not to injure" our neighbors?

Civilization is all the time developing in us increased power to fulfil these conditions, and all government and laws are but expressions of the public sentiment in regard to them. But the best effect of law is only realized when men learn to do without it, and be a law unto themselves. Then they rise above all need of outward restraints, and set their standards far beyond that which any coercion could suggest. Thus while the law can protect our social welfare only from the grosser and more palpable violations of these conditions, each individual should so regulate his conduct as to fulfil the highest ideal which he is capable of forming of his social relations. If each of us do this, day by day, simply and unobtrusively, yet earnestly and lovingly, we shall at least approximate to the perfect social state, in which, without coercion or restraint, but from the pure love of justice and freedom, men will so live as neither to burden nor to injure their fellow-men.—*Public Ledger.*

For "The Friend."

From an Epistle of dear George Fox, written with his own hand, and left sealed up with this superscription, "Not to be opened before the time."

* * * "As for this spirit of rebellion and opposition that hath risen formerly and lately, it is out of the kingdom of God and heavenly Jerusalem, and is for judgment and condemnation, with all its books, words and works. Therefore Friends are to live and walk in the power and spirit of God that is over it, and in the Seed that will bruise and break it to pieces. In which seed you have joy and peace with God, and power and authority to judge it; and your unity is in the power and spirit of God that doth judge it: all God's witnesses in his tabernacle go out against it, and always have and always will."

No wisdom or words of man, but the power of the Holy Spirit which originated the Society and by which it has been maintained, must continue to preserve it to the glory and praise of God.

For "The Friend."

"Etiquette at the Table."

It was among other rules written down by an eminent American, to be observed by him, "To speak not of doleful things in times of cheerfulness or at the table; speak not of melancholy things such as deaths and wounds, &c., and if others mention them, change if you can the discourse." Of the same purport was the involuntary remark of a little boy recently at table (an acquaintance of the writer) when others were speaking of the sickness of another, he said in substance, "Do quit talking of sick people, I just feel as if I had a piece of them on my plate." These are little matters, but their observance or non observance may add to or diminish much from daily comfort. These reflections have arisen from reading the following article on dining comfortably. J.

DINING COMFORTABLY.

Most people are aware, even without any scientific knowledge, that the mind has a most direct influence on the stomach, that the stomach reacts upon the mind, and that the two linked mysteriously together, act and react one upon the other with unfailing certainty. Digestion thus obviously to a great extent will depend on the state of mind in which we sit down to a meal. It is not sufficient always merely to set the bread-winner down to a good dinner. If he has been hard at work, battling during the day with the perplexities and difficulties inseparable from daily life, in whatever calling, his meal, if it is to do him all the good it should, must be a cheerful one, and it is as much a part of a loving wife's duty to meet him with smiles and pleasant words as it is to give him his soup hot and his meat cooked to a turn. Nay, although disappointment in the quality of the viands—a tough steak, a tepid sole—will check much more than is thought the process of digestion, even when spirits are good and appetite keen, it will not be so prejudicial to the healthful assimilation of food as will be dolorous tales of domestic cares or the announcement of bad news. Whatever trials and sorrows have to be faced, dinner time and the time immediately succeeding it is not the time to grapple with them or dwell upon the means by which they are to be surmounted. Again, highly animated discussions, lapsing often into virulent argument, are distinctly prejudicial at meal time; for temper, if ruffled, will retard digestion as fatally as damped spirits will. In a word, there is no byway to health more directly useful and generally worth sticking to than that by which we can have our meals in peace and comfort, if not in absolute gaiety.—*Tinsley's Magazine.*

Selected for "The Friend."

A truly converted Christian man abides in a sincere and humble confession of his nothingness; all his desire is that none should set him above others, but rather to be subject in all meekness. He thinks lightly of himself and his own wisdom; and is willing to take advice, and interprets everything for the best. But those who are not truly converted think much of themselves—they deem their works and services of great value, and it is not at all to their taste to be subject to others. If any reprove them, they are contentious, and defend and justify themselves to the utmost that they can. The right sort of men are patient under whatever injustice God suffers to befall

them, and are wont meekly to seek reconciliation with those who have done them wrong. But the false burn with anger, and are full of murmuring against all who do not conform to their wishes. They want to have praise for all they do; and if they are not honored and thought highly of, they become like one possessed, and are often seduced into actual deceit in their struggle to save their reputation.

Dupes to Ourselves.—We are all greater dupes to our weakness than to the skill of others; and the successes gained over us by the designing, are usually nothing more than the prey taken from those very snares we have laid ourselves. One man falls by his ambition, another by his perfidy, a third by his avarice, and a fourth by his lust; what are these but so many nets, watched indeed by the fowler, but woven by the victim?—*Lacon.*

STILLNESS.

Selected.

Thy lesson art thou learning,
O tried and weary soul?
His ways art thou discerning,
Who works to make thee whole?
In the haven of submission
Art thou satisfied and still?
Art thou clinging to the Father
'Neath the shadow of His will?
Now, while His arms enfold thee,
Think well, He loveth best!
Be still, and He shall mould thee
For His heritage of rest.

The vessel must be shapen
For the joys of Paradise;
The soul must have her training
For the service of the skies;
And if the great Refiner
In furnaces of pain
Would do His work more truly,
Count all His dealings gain:
For He Himself hath told thee
Of tribulation here;
Be still, and let Him mould thee
For the changeless glory there.

From vintages of sorrow
Are deepest joys distill'd,
And the cup outstretched for healing
Is oft at Marah fill'd:
God leads to joy through weeping,
To quietness through strife,
Through yielding unto conquest,
Through death to endless life:
Be still; He hath enroll'd thee
For the Kingdom and the crown;
Be silent; let Him mould thee
Who calleth thee His own.

Such silence is communion.
Such stillness is a shrine,
The "fellowship of sufferings"
An ordinance divine;
And the secrets of "abiding,"
Most fully are declar'd
To those who with the Master
Gethsemane have shar'd.
Then trust Him to uphold thee
'Mid the shadows and the gloom;
Be still, and He shall mould thee
For His presence and for Home.

For resurrection stillness
There is resurrection power;
And the prayer and praise of trusting
May glorify each hour:
And common days are holy,
And years an Easter-tide,
For those who with the Risen One
In risen life abide!
Then let His true love fold thee,
Keep silence at His word:
Be still, and He shall mould thee,—
Oh, rest thee in the Lord!

SOWING AND REAPING.

Selected.

Sow with a generous hand,
Pause not for toil or pain;
Weary not through the heat of summer,
Weary not through the cold spring rain;
But wait till the autumn comes
For the sheaves of golden grain.

Scatter the seed, and fear not,
A table will be spread;
What matter if you are too weary
To eat your hard earned bread!
Sow, while the earth is broken,
For the hungry must be fed.

Sow,—while the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it,—
They will stir in their quiet sleep;
And the green blades rise the quicker
Perchance for the tears you weep.

Then sow,—for the hours are fleeting,
And the seed must fall, to-day;
And care not what hands shall reap it,
Or if you have passed away
Before the waving corn-fields
Shall gladden the sunny day.

Sow; and look onward, upward,
Where the starry light appears,—
Where, in spite of the coward's doubting,
Or your own heart's doubts and fears,
You shall reap in joy the harvest
You have sown, to-day, in tears.

—*Adelaide Proctor*

Besetting Sin.—Do you habitually realize that you are somebody? Is your talk such as to call attention to your personal merit? Are you very sensitive about the consideration in which you are held? Well may you suspect pride.

Are you hard in your bargains and contentious about small matters? Are you worried and annoyed by the ever-recurring demand for alms? Do you give reluctantly the scraps, not the first fruits, amusing yourself the while with dreams of how liberal you would be if you were richer or out of debt? Be sure covetousness is hid somewhere.

Do you rebel against regularity in religious habits and make every day fresh excuses for the neglect of devotion? Are you fretful under the routine service of life, and discontented that you have not an easy time? These are the symptoms of sloth.

Have you so little control over appetite that you cannot restrain it when prudence requires, or when spiritual discipline demands it? Albeit no drunkard, are your faculties occasionally excited or habitually stupefied by drink? Gluttony is there.

Are you fretful, irritable, impatient of slight and contradictions, with a good memory for injuries? If not openly quarrelsome, yet guilty of the folly and ill-breeding of showing dislike for others by manner and gesture? Anger has the better of you.

Howbeit free from actual unchastity, do you indulge in unclean thoughts, do you laugh at the coarse jest? I may not enlarge; or lust, baleful lust, creeps all over the land, leaving its slime upon books and papers and shows and amusements.

And once again: Does it pain you to hear others well spoken of? Do you drop little words of detraction? Are you ashamed to go to a church where other people's clothes are finer than your own? Are you discontented as you see the better houses and more luxurious appliances of others? There is envy in the heart.—*Bishop Lay.*

Public Worship.

Selected.

CAN THIS BE THE RIGHT MODE?

Jesus saith, The hour cometh and now is, when the worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. He is a Spirit; and they that worship him must worship him in spirit and in truth."—John, iv. 23, 24.

Is a question like this may not unnaturally occur to those who attend a Friends' meeting for the first time, they may be glad of a few words of explanation.

If we are truly met in His name we believe that our Lord Jesus Christ though unseen is really, as He himself said, in the midst of us (Matt. xviii. 20), and we therefore wait in silence to be taught by Him. This silence affords an opportunity for secret prayer, meditation, and self-examination; and, while thus occupied, the Holy Spirit often shows us what we really need, prompts us to pray for what we want, and prepares our hearts to worship through Jesus Christ, through whose precious blood we have boldness to come into His presence. (Heb. iv. 14-16; x. 19-25.)

Worship is an individual act which we must perform for ourselves, and which no one can do for us. "When will the service begin?" a Friend was once asked by a stranger, "Whenever thou or I begin to serve," was the reply. And when a number of worshippers are united in the reverent service of God, they are baptized by his Spirit into one body (1 Cor. xii. 13), enjoy sweet fellowship with one another, as well as with the Father and the Son (1 John. i. 3), and partake together of the bread of Life.

While thus met, opportunity is afforded for offering up of vocal prayer, or for the preaching of the gospel, by any of those present, as they feel it required by the Lord at that time. Thus meetings are sometimes held throughout in silence, and sometimes the whole time may be occupied by ministry of prayer, with brief intervals of silent worship. We believe that the call of Christ and the anointing of his Spirit make the minister of college education, or the imposition of earthly hands.

From the 1st Epistle of the Corinthians we learn what a variety of ministration in the churches of the apostles was exercised by the different members of the congregation for the good of all. (1 Cor. xiv.; 1 Cor. xii. 1.) It is quite clear that it was not left to one man, as it usually is now, to conduct the service, but that it was open to any member of the church to take part in it. Nor would it be a wise practice, if the Heavenly Guide is followed, to lead to confusion, as "the spirits of prophets are subject to the prophets" (1 Cor. xiv. 32, 33), and God is indeed found to be the author of order and peace. "Ye may prophesy one by one," said the apostle Paul, and in the New Testament to prophesy generally means to preach under the influence of the Holy Spirit (1 Cor. xiv. 3), "that all may learn, and all may be comforted;" "if anything be revealed to another that sitteth by, let the first hold his peace." (1 Cor. xiv. 31.) The gift was bestowed on the unlearned as well as the learned, and on women as well as men (Acts, xxi. 9); "On my servants, and on my hand-maidens, will I pour out my Spirit, and they shall prophesy." (1 Cor. xii. 13; Acts, ii. 18.)

How low in lowly reverence and secret prayer we adore God, listening to his voice; to know that Jesus our Saviour is the real head and

director of our meetings; to preach or to offer prayer or praise according to the promptings of the Holy Spirit; such is the worship for which we plead, and which we believe best promotes the spiritual growth of the worshipper, and the glory of God.—*The British Friend*.

Selected.

Mineral Resources of the Pacific States, as shown at the Centennial Exhibition.

Emigration to the Pacific coast of the United States was brought about primarily by the discovery of rich gold deposits. In this respect its history resembles that of many other countries and sections, two more recent instances being the discovery of diamonds in the south of Africa and the present disturbance in the Indian country caused by the thirst for gold which is supposed to exist in the Black Hills. The earliest date of any important influx of emigrants was 1849, whence all title to nobility in San Francisco must be traced through a "forty-niner"—blue blood of any other strain counts for naught.

Gold first attracted the attention of the public, and the free gold found in washings, gulches and river beds made mining comparatively profitable for the first few years; as the "wash-bowl" in the wet "diggings" and the "pan" in the dry were well adapted to separate the flakes of pure gold from the dirt. That kind of mining (to use the slang phrase to which the method gave rise) does not now "pan out" well, and the more expensive and scientific methods of extracting the metal from quartz rock have long since superseded it.

Silver.—The discovery, in late years, of silver ores of exceeding richness in California and Nevada turned the attention of capitalists in that direction, and at the present time the value of the metal produced nearly equals, if it does not exceed, that of the gold product. Silver ores in great variety of forms and richness are shown, representing very fully the well known mines and those of less note. From the Comanche mine, Mono county, California, a mass of ore, composed of silver and copper, weighing about 200 pounds, is shown. This ore assays about \$300 per ton of silver; it is not worked for copper. An argentiferous galena, which is worked for silver, is shown from Shasta county. An antimonial silver ore from the Rye Patch mine, Nevada, is said to assay \$400 to the ton. From the Belcher mine, on the Comstock lode, the "great bonanza," are specimens of ore which yield upwards of \$1000 a ton. The richest specimen was one of ruby silver from the Reese river district, which assays over \$2000 per ton. A specimen of argentiferous sulphate of lead from the Defiance mine, Inyo county, California, yields 80 ounces of silver per ton.

Mercury.—The next mineral deposit in value is that of cinnabar and free mercury. It is found in many sections of the country. One of the best mines is the Wall Street Mine, in Lake county, California. A large specimen of rock from this mine is shown, which is literally dripping with free mercury. The red cinnabar, sulphate of mercury, its usual form, comprises about one-third of the rock, and probably one-fourth the mercury in the stone is in a free state. The rock yields about 45 per cent. of mercury, an exceedingly rich yield. A very large variety of cinnabar ore is shown, all representing productive and valuable mines, and including every kind of quicksilver ore known to the mineralogist.

Copper is found in abundance, but it is not extensively mined. A collection of ores of various degrees of richness has been made, including native copper, oxide of copper, sulphuret of copper and the carbonate of copper. A nugget of pure copper, weighing eighty pounds, is in the collection.

Sulphur, pure, or nearly so, is found in many places. A specimen is shown from Pyramid lake, where it crops out of a hill in a layer several feet in thickness. In Humboldt county, Nevada, which is called "Inferno," on account of the sulphur, is a deposit some twelve miles long, two or three in width, and from four to twelve feet thick of pure sulphur. It is of a volcanic formation, and has oozed out of a mountain at the foot-hills of which it is found, or possibly is the deposit of hot springs. The collection and shipment of it is an important industry, many car loads being shipped every week. Specimens of this sulphur are in the collection.

Coal.—Bituminous coals of the tertiary formation are found in large and thick layers in Shasta county, California, and in Mount Diablo, near San Francisco. The specimens on exhibition do not appear to be as valuable as those from the well-known deposits of the Pittsburgh and Cumberland region, but are evidently of great value. They are said to coke well, and the former are used by some of the Cottonwood mining companies for smelting their ores. It is said that some of the richest coal deposits in the United States are found in the cretaceous deposits in the Rocky Mountains. One seam has 75 feet in thickness of solid coal, and there are thinner seams above and below it. The mines at Mount Diablo are chiefly worked to supply the San Francisco market, where the product is sold at about \$8 per ton. No anthracite coal has yet been discovered in this region.

Iron.—This mineral is said to be abundant in the mountainous sections of the country, though little has been done in the way of developing the iron industry. Ores are exhibited from Oswego county, Oregon, one of which is a rich bog iron, and other valuable hematites. It is easily worked, and is free from sulphurets. Three pigs of hard, medium and soft iron, smelted from these ores, are shown. Ores from the Sierra Mercado, Durango, Mexico are shown, with the information that there exists in that locality a mountain of this ore five miles square and seven hundred feet thick, which will assay 67 per cent. of metal and yield in actual blast 55 per cent. The mine is at present of a nominal value on account of the lack of transportation.

Borax.—A deposit of this mineral, found near the slate range district of California, near the border of Kern county, is so large that the price of borax has fallen twenty per cent. since the product has been put on the market. There is no other known deposit equalling it in extent.

Tin ores, yielding 60 per cent. of pure tin, are exhibited from San Jacinto.

Other Minerals.—Phosphate of lime is found in Southern California in a deposit which contains the fossiliferous remains of large marine animals. It covers an area of several acres. Asbestos is shown, and a beautiful quartz crystal, in which is a flake of tourmaline resembling a fly. Salt is found deposited in large quantities in the sink of the Carson river, in Nevada. It is being shipped over the road in sufficient quantities to nearly supply the

California market. When crushed, it makes a fine quality of table salt. Pumice stone is found in large quantities north of the lava beds. Several specimens of alabaster from Southern California are shown. They are green, gray, silver, blue, red, yellow and other colors. A specimen of realgar, a red sulphuret of arsenic, is shown from a deposit on Vancouver's Island. This is a very extensive deposit, four feet thick, sufficient to supply every demand.—*Public Ledger*.

For "The Friend."

Among the interesting articles which give value to the successive numbers of "The Friend," I have been pleased with that published in the issue of last week, under the caption of "The Decay of Conscience," by Charles G. Finney. It contains some important truths, conveyed in terse language, which should be pondered by the whole community.

There is abundant cause exhibited in the developments of every-day life—civil, political and military—for the opinion therein given, that the standard of morality recognized by the community at large, has become gradually lowered, until it now falls far short of that which is inseparable from the gospel of Christ. Conduct irreconcilable with the positive commands of the christian's Lawgiver and Judge, or with those of his inspired apostles, is not only tolerated by high professors, but those guilty of it are often received among them without any mark of disapprobation; indicating that a decay of conscientious sensibility has spread among "men and women in nearly all the walks of life."

It is true, as remarked in the article alluded to, when referring to some of the causes that have led to this deplorable state of morals, and the agency of the press in fostering it, "In a great measure the periodical press takes its tone from the pulpit." We may be pretty well assured, however, that upon subjects involving questions of morality, the ethics of the press will not often, or long, conflict with the sentiments of its patrons; witness the almost universal catering for the theatre, the race-course, and gambling in stocks. But if the press takes its tone more or less from the pulpit, does not the pulpit lower its tone to accord with the vitiated standard of morals that has obtained among very many of its supporters? If we may judge from the tenor of the sermons which reach the public ear through the press, do they not too generally reflect the easy-going religion that is popular, or are very much made up of descants on themes that admit of rhetorical display, rather than portraying in clear and unequivocal language, the strict, self-denying, sin-denouncing, and sin-discarding doctrines of the New Testament.

We doubt not there are good men in different religious Societies, who preach from a conscientious conviction that they are divinely called to the work of the ministry, and who probably would continue in that work were they deprived of all temporal emolument therefrom, and it is such rare men as these, who have kept the common ministerial system from being long since discarded from the professing christian church.

While the "ministry" is generally looked upon as a genteel means of procuring a livelihood, and the work pertaining to it, is very much a matter of contract between preachers and hearers, it is to be expected that whoever

has been chosen to fill the pulpit, and to receive a stipulated salary, will be chary how he inculcates doctrines and insists on practices that may reflect severely on the conduct, or wound the self-esteem of those from whom he draws the means for the subsistence of himself and his family.

The system of a man-made ministry, drawing its candidates only from those who have devoted years in studying what is called Divinity, however it may have thrown around it the imposing ceremonies of ordination and laying on of hands; and the necessarily accompanying practice of restricting one preacher to a congregation, who must supply the weekly demand for sermons and prayers—all competitors being excluded—carries on its face the liability of the ministerial functions becoming a matter of merchandise; and we know that in England, where the system is worked by the government, the benefices are often offered to the highest bidder; showing the inherent evil of the system, however it may be modified by extraneous circumstances.

In looking over the religious periodicals of different denominations, it is not unusual to see complaints of insufficient provision being made for the proper and certain remuneration of ministers; rendering that calling less profitable than other professions, or than many mechanical employments. On this account, it is stated, there is a falling off in the number of young men studying to qualify themselves for the pulpit. It is not many years since a clerical dignitary in Philadelphia, addressing the members of the Society to which he belonged, observed, there was much complaint of deterioration in the literary character of the preaching in their churches. This he believed was correct, and the cause thereof was the general insufficiency of the salaries paid to the ministers, and that if they wished to have a better article, they must pay a better price. The columns of the periodicals alluded to, not unfrequently contain notices of "free-will offerings," "voluntary donations," &c., referring to presents made to ministers by members of their respective congregations, and holding them up as examples that might properly be followed by others. Of course no fault is to be found with the generosity of the donors, but we do not believe that the relative position of minister and congregation, impairs the comprehensive truth of the declaration in the Mosaic law, "A gift blindeth the eyes of the wise, and perverteth the words of the righteous."

However modern refinement may wish or attempt to smooth down the natural and legitimate features, or a sentimental charity seek to cover over the intrinsic defects of the man-made system of ministry that has so long prevailed in the visible church, dividing the members into clergy and laity,—the former drawing their incomes from the pockets of the latter,—there can be no doubt that it has been a mighty obstacle to the bestowal and exercise of the gifts which He who led captivity captive would have given to men, and prevented the extension of his spiritual kingdom. By too often "teaching for doctrine the commandments of men," and naturally yielding more or less when in the pulpit, to the known opinions and habits of their congregations, there is a deficiency in insisting on the simple, plain, incisive truths of the gospel, and the necessity of a life correspond-

ing therewith. This, has contributed not little to the present low tone of religious feeling among the professors of Christianity, and to the cold materialistic unbelief among many who see its inconsistency with the plain precepts contained in the New Testament.

The *gospel* can be availingly preached to those only who have received a gift thereof from the Head of the Church. No man can take this honor to himself, but he who is called of God as was Aaron, and even such these must wait to be divinely directed where and where to speak. To these the command "Freely ye have received, freely give," is imperative now, as it was when Jesus sent forth his disciples as sheep among wolves.

There never was a time when it was more important that Friends should faithfully maintain their testimony to a divinely qualified gospel ministry, and against a hired ministry of man's ordination. Were this universally adhered to throughout the Society, the declaration of Admiral Penn might yet be verified: "Son William, if you and your friends keep to your plain way of preaching and your plain way of living, you will make an end of the priests to the end of the world."

The Way of the Transgressor.—A convict embezzler from the treasury of one of the interior counties of Pennsylvania has just made restitution to the amount of some twenty thousand dollars. It is said that this is about all the money he has or can raise in the world. He was the incumbent of an honorable office of trust—that of County Treasurer—and purloined the public money entrusted to his care. His office is gone, his character is gone, he is a convict on the way to the penitentiary, and makes restitution in order to shorten his term of imprisonment, and now even that money is gone for which he wrecked character, office, contentment of mind, and all that make up real happiness in this life. Had he been able to retain the ill gotten money, it is all probability would have done him but little good. Such money rarely purchases anything worth the having, or that will stay. It is the kind which the proverb tells us "comes over the devil's back, and disappears under his belly." What would that convicted and ruined County Treasurer not give now if he could buy himself back into the position occupied among his neighbors before he sold his hands and blackened his character, stealing the public funds?—*Public Ledger*.

Practical Education.—Very crude are the notions entertained by many persons with regard to what constitutes "a good education" and not a few lose sight of the great object of instruction and training, which should be to enable those who are growing to manhood to provide by legitimate means for the wants of life. Learning "to read, write and cipher" does not immediately fit one for producing articles of value, and the tuition of the high schools and colleges aims to prepare young persons for occupations which do not directly produce any substance.

The great majority of the people should be employed in industrial arts, for those who have learned to do good work in them are the most useful citizens, doing what is best for themselves without injury to their neighbors and what is best for the community.

One of the great mistakes in the ordin-

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of education is in occupying all the of the children with their school lessons. kinds of handiwork can be learned more antly and more thoroughly by beginning actice them while children are young, and more reasonable system of instruction in ol lessons were introduced, the time the r would occupy might be so diminished o allow abundant time for work and for ation also.

leading defect in the common method of ning is, that it fails to give young learners rect idea of the meaning of many words. eating words in the manner in which chil- are usually taught to read, does not con- to their minds correct notions of the sig- ation of the words; and their definitions rds not understood are equally imper-

If pupils do not understand the words by teachers, the instruction given orally be very imperfect, and lessons committed emory when the language is not compre- ed are worse than useless, for the exer- begets a habit of reading without a pro- use of the perceptive powers of the mind. i exercise is mere drudgery and generally es children to dislike books and schools. ate Paper.

Selected.

Thomas C. Upham, D. D., gives us this val- e testimony:—"I have carefully studied Bible in the original languages. I have ed the Holy Land—the places memorable cripture history, and the earthly life of st; and what is more important, I have many years' experience. The conclusion he whole matter with me is *an abiding iction that Christianity is true*, and that the ety of Friends have produced the highest est statement of Spiritual Christianity ade. Their spiritual view of Christ, e doctrine of universal saving grace and t, are yet in advance of the age; and of views entertained by any other denomi- on on this important subject. I am an man, and could not at this time in life ge my denomination, either with profit myself or the cause; but I entertain the e views that were taught by the early nds."

he last article in the *Westminster Review*, in iting of our Society, was not very friendly s tone, but the second of these two para- bs make an important admission in its or:

No sect that has ever appeared in the ld has met with a larger share of hatred ersecution than the Quakers. They were Ishmaelites of Christendom; every man's d was against them, and in a certain sense, r hand was against every man; for their trine and Church government were such o give mortal offence to every Christian ety then existing. * * *

And yet in all this mighty storm of hatred abuse, it is evident, to a distant observer, t George Fox, and his disciples, were bene- rors of the human race, and the propagators any precious truths, which though sown olood, and nurtured in tempests, will not ost, but will fill the earth at last with fruits righteousness and peace."—*The British end.*

The discourse," says Franklin, "is often ch better than the speaker, as sweet and ar water often comes through dirty earth."

Some weeks since we published an account of a Conference of Friends held at Belper in England; and more recently, of one at Plainfield, Indiana. So far as the published proceedings indicate, those participating in these meetings appear to have been actuated by a sincere attachment to the doctrines and testimonies of our religious Society, and to have refrained from taking any step which would place them in antagonism to the meetings to which they severally belonged. Yet the very holding of such conferences implies the existence of evils which are sought to be removed. We have recently seen a letter from a concerned Friend in another of our Western States, which says that a number of families in the settlement where he resides, have almost come to the conclusion "to meet for Divine worship apart from those called Innovationists, or in other words, Fast Quakers, * * * for the sake of striving to have a Friends' meeting that is held according to Friends' rules, and not according to the rules of other denominations."

Such occurrences are evidences of an uneasiness that exists to a greater or less degree in many parts of our Society, and which is the natural result of the changes which have been introduced in some places in the manner of holding religious meetings, as well as in other movements affecting the welfare of the body. Those who have found spiritual comfort and strength in the former practices of Friends, and who see no good result likely to follow from the substitution of new views and customs, must be expected to bear their testimony against what they deem hurtful innovations; and they cannot be blamed for doing so in a Christian spirit and in a proper manner. The responsibility for the unsettlement and breach of harmony in the Society rests upon those who are instrumental in making the changes, not on those who are seeking to keep in the path trodden by their forefathers in the Truth.

But it is a matter of great importance, that those who are contending for primitive practices and *faith* should do so in the meekness, wisdom and authority which the Head of the church gives to His followers. We use the term *faith*, because we believe it will become more and more apparent, that the changes referred to are connected with a departure from some of the original doctrines of Friends. They either grow out of, or gradually lead to such a departure, though those influenced thereby may not always be aware of the fact.

When the harmony of a meeting is disturbed, it may seem to some that the easiest way to obtain relief, is to withdraw from communion with the disturbing element. Without denying that there may be cases, in which such a course may rightly be pursued; and recognizing the force of the query, "Can two walk together, except they be agreed?" we believe the experience of our Society has shown this remedy to be attended with many evils. It was the testimony of that eminently wise man, the late Samuel Bettle, that separations had never been the true remedy for the church's troubles from the days of George Fox down to the present times.

Trying as it is to live in an atmosphere

where much that is unwholesome in a religious sense is found, yet the humble and sincere followers of the Lamb still know the Lord to be their protection and defence. If these are watchful and faithful in maintaining a steady testimony to the Truth in the congregations with which they are connected; and stand in unwavering opposition to all hurtful innovations; they will often be found to give as effective support to sound principles as could be done in any other way. Where this course is joined with prudent conduct and a holy life and conversation, seasoned with that charity that suffereth long and is kind, it will have a restraining and preserving effect on others; and it may be the means, under Providence, of saving many who would otherwise be led astray.

We trust we are not deficient in sympathy with those who are placed in such trying circumstances, nor do we wish to decide for any what may be their individual duty. To their own Master they must stand or fall. It is as true in these days, as it was in those of the Apostles, that the sincere disciples of our Lord have "an unction from the Holy One," which is able to teach them all things necessary for them to know—but it is often the experience of the Christian to be compelled to walk as it were in darkness for a season, before the light shines on his path. It is easy at such times to make mistakes, if we be not preserved in a humble, teachable, patient spirit. It is very needful in times of trial to be on our guard, that we do not become weary of suffering for the good cause, and too hastily seek for relief from those exercises we are bearing for the church's sake.

SUMMARY OF EVENTS.

FOREIGN.—The Turkish government has declined to grant an armistice, as requested by the great Powers, but is willing to accept peace on condition of the occupation of the principal Servian fortresses and the reduction of the Servian army to 10,000 men. The Porte insists chiefly upon the necessity of the occupation of the principal Servian fortresses, so as to prevent fresh aggression, and leaves the negotiation of a treaty on the above basis entirely in the hands of the powers. The Porte expresses its disapproval of the excesses and outrages in Bulgaria, and is taking measures to punish some of the officials who countenanced them.

The Turkish army in Servia does not appear to have obtained any important advantages since the defeat of the Servians at Alexinatz, nor has it yet got possession of that stronghold which is occupied by a strong garrison. A dispatch from Belgrade to the London Times says, that the Servian army between Delegrad and Alexinatz numbers about 55,000 men. Popular feeling still favors a continuance of the war in preference to accepting humiliating terms of peace.

The general committee of the Turkish bondholders in England have issued a circular embodying a scheme for permitting the Turkish government to issue paper money to the amount of \$40,000,000, to be legal tender and bearing no interest. The whole amount is to be redeemed in ten years by half-yearly drawings of \$2,000,000 each, and that sum is to be provided for by a deduction of 15 per cent. from the interest paid to existing bondholders.

A Belgrade dispatch of the 16th says, that an agreement to suspend hostilities for ten days has been signed. Simultaneously with the delivery of the reply to the powers containing the peace conditions, the Porte issued orders on its own initiative for the immediate cessation of all hostilities on the assumption that Servia and Montenegro would issue similar instructions.

There is some danger of renewed disturbances in the north of Spain, the inhabitants of the Basque provinces being violently opposed to the measures which the government intends to put in force the present month. These measures include military conscription, the collection of arrears of taxes and the exaction of supplies of provisions for the army occupying the provinces. It is however not unlikely that the people will feel the

hopelessness of resistance and submit to the changes proposed.

A Paris dispatch states that the scheme for making a new cable between Paris and New York has failed. The proposed capital was \$6,600,000, but the necessary subscriptions have not been offered. It is apprehended that there are now as many ocean cables across the Atlantic as can be profitably maintained.

An evidence of the remarkable thrift of the French people is shown in the fact that no fewer than 4,172,313 of them have investments in the government loan.

The Japanese government is about to prohibit all business partnerships between natives and foreigners.

The Spanish government has issued a circular in relation to the complaints of the Protestant ministers. It claims that it is only enforcing the article of the Constitution forbidding public religious manifestations. Similar manifestations by Roman Catholics are likewise interdicted. Don Carlos, after a visit to Mexico and the United States, has returned to Pau in the south of France, where his wife has her residence.

The business depression in Great Britain gives rise to commercial failures which are frequently reported in the English papers.

It is stated that Great Britain has been requested to accept the Transvaal territory which more than twenty years ago was permitted to establish an independent republic. The Boers, who form its white population, have had frequent wars with the natives. Hostilities with the Tulu Kaffirs were recently renewed and resulted disastrously for the whites, who were completely defeated. The Transvaal Republic is in South Africa, immediately north of the Orange Free State and the British colony of Natal.

A London dispatch of the 18th says: An immense meeting on the Eastern question was held at the Guildhall to-day, over which the Lord Mayor presided. An address to the Queen was voted, deploring the outrages of the Turks and praying England no longer to support Turkey from considerations of political expediency. An amendment expressing confidence in the government was rejected by an overwhelming majority. A motion in favor of an immediate convocation of Parliament was carried. The crowd was so great that a number of persons were unable to get into the Guildhall, and another meeting was held outside the building.

A Madrid dispatch of the 18th says: It is semi-officially stated that no notes have passed between Spain and foreign governments with reference to the recent orders in regard to placards on Protestant churches. The British Minister merely had a confidential interview with the Foreign Minister, but as the government acted according to the constitution the interview was without result. The *Diario Espanol* states that the authorities of Castile have prohibited the sale of Protestant Bibles.

Wm. M. Tweed and his Secretary, are now imprisoned in Fort Castro de Vigo, where they will remain until their departure for Cuba. The Madrid *Epoica* in an editorial alludes to the fact that no extradition treaty exists between Spain and the United States, and says it knows not what judicial course is to be taken by the Spanish authorities in the case of Tweed. It adds that European governments would desire to see some definitive legal arrangement made for dealing with such matters in future.

UNITED STATES.—The Republican majority in Maine at the recent election exceeded 15,000 on the vote for governor. The Legislature will stand: Senate, 29 Republicans and two Democrats; House of Representatives, 120 Republicans and 31 Democrats. The vote was the largest ever given in the State.

The interments in Philadelphia last week numbered 331. During the six days ending the 16th inst., the International Exhibition was visited by 407,300 persons who paid for admission.

Since the commencement of the present month the commercial papers notice indications of a gradual and moderate revival of trade and business throughout the country generally. Prices of most manufactured articles remain at low figures, though a few are higher than they were last month. The Internal Revenue receipts for the past three months show a decided increase over the corresponding months of last year, thus showing that there must have been a revival of business to an appreciable extent. Prices are much lower than in 1873, cotton and woolen goods having declined from 25 to 35 per cent., and groceries, breadstuffs and most provisions being 20 to 30 per cent. lower than in 1873. The revival referred to has not been sufficient to give employment to all the hands usually employed in manufacturing industry, and many thousands of persons are still out of work.

The ravages of yellow fever at Savannah continue.

At the latest dates there had been no abatement of the disease.

The cash admissions to the International Exhibition on the 16th inst. were 91,996. The Exhibition will be open only about seven weeks longer, and the interest in it appears to increase from week to week. All the cars of the Pennsylvania Railroad are crowded with passengers, and it has been found necessary to obtain the use of a large number from other railroads.

On the 17th a violent gale, accompanied by heavy rain, visited the Atlantic coast from Maine to North Carolina. Many marine disasters were caused by it, and considerable damage on land in various places.

The Markets, &c.—The following were the quotations on the 18th inst. *New York*.—American gold, 109½. U. States sixes, 1881, registered, 117½; do. coupons, 118½; do. 1867, 116½; new five per cents, 115½. Superfine flour, \$3.60 a \$4.70; State extra, \$4.85 a \$5.30; finer brands, \$5.50 a \$8.50. White winter wheat, \$1.30; new red winter, \$1.21; No. 2 Milwaukee spring, \$1.15; No. 3 Chicago, \$1.00. State rye, 84 a 85 cts. Yellow corn, 59½ a 60 cts. Oats, 40 a 43 cts. *Philadelphia*.—Middlings cotton, 11½ a 12½ cts. for uplands and New Orleans. Superfine flour, \$4; extra \$4.25 a \$4.75; finer brands, \$5 a \$8.25. Western white wheat, \$1.25 a \$1.30; southern amber, \$1.25 a \$1.27; red, \$1.15 a \$1.20. Rye, 75 cts. Yellow corn, 59 a 60 cts. Oats, 37 a 50 cts. New York cheese, 12 a 12½ cts.; western, 10½ a 11½ cts. About 4000 beef cattle sold at 6 a 6½ cts. per lb. gross for extra, 5½ a 5½ cts. for fair to good, and 4 a 5 cts. for common. Sheep, 5 a 6 cts. per lb. gross. Receipts 11,000 head. Hogs, \$3.50 a \$9.25 per 100 lb. net for corn fed. Receipts 4000 head. *Chicago*.—No. 2 spring wheat, \$1.04½; No. 3 do., 91 cts. No. 2 corn, 46 cts. Oats, 34½ cts. Rye, 64½ cts. Barley, 78 a 79 cts. Lard, \$10.20 per 100 lbs. *Baltimore*.—No. 2 western red wheat, \$1.23; No. 3 do. \$1.18; Pennsylvania and Maryland red, \$1.22 a \$1.28; amber, \$1.30. Southern corn, white and yellow, 52 a 54 cts. Oats, 35 a 38 cts. *Cincinnati*.—Family flour, \$5.20 a \$5.40. Red wheat, \$1.05 a \$1.12. Corn, 47 cts. Oats, 35 a 42 cts. Rye, 68 cts. Barley, 95 cts. a \$1.00.

RECEIPTS.

Received from Jehu L. Kite, Agent, O., \$2.10, vol. 50, and for Edwin Fogg, Joseph Painter, Joseph Lynch, Lindsey Cobb, Mary Warrington, Eliza A. Fogg, David Ellyson, John H. Stanley, Sarah Woolman, Robert Ellyson, James A. Cope, Abner Woolman, Jane Woolman, Edwin Holloway, and Margery Crew, \$2.10 each, vol. 50, and for Lydia Warrington, \$2.10, to No. 18, vol. 51; from Levi Varney, Canada, \$2.10, vol. 50, and for Susan C. Dorland, \$2.10, vol. 50; from Edward Bonsall, O., \$2.10, vol. 50; from James Thorp, Pa., \$2.10, vol. 50; from Hannah Stevenson, Ill., per Joel Wilson, \$2.10, vol. 50; from Robert W. Hodson, Ind., per William T. Fawcett, \$2.10, vol. 50; from Gilbert D. Haight, Canada, \$2, vol. 50; from David Roberts, N. J., \$2.10, vol. 50; from Samuel W. Maris, Md., \$2.10, vol. 50; from Henrietta W. Heath, Pa., \$2.10, vol. 50; from Deborah C. Hatton, Pa., \$2.10, vol. 50; from James R. Cooper, Pa., \$2.10, vol. 50, and for Charles Cooper, Thomas B. Hoopes, and Lettice Thompson, \$2.10 each, vol. 50; from Thomas M. Harvey, Agent, Pa., for Samuel Hoopes, Pa., and Mary J. Chambers and Susanna Chambers, Del., \$2.10 each, vol. 50; from Susan Worrall, Pa., per E. Rhoads, \$2.10, to No. 12, vol. 51; from Dr. Stephen Wood, L. I., \$2.10, vol. 50; from John M. Stratton, O., \$2.10, vol. 50; from Sarah G. Yarnall, City, \$2, vol. 50; from Rachel W. Griffith, City, \$2, vol. 50; from Mary D. Maris, Del., \$2.10, vol. 50; from Sarah Elwood, Pa., per Ira J. Parker, \$2.10, vol. 50; from Samuel Morris, City, \$2.10, vol. 50, and for Jonathan Cox, N. J., \$2.10, vol. 50; from Samuel F. Balderston, City, \$2, vol. 50; from William J. Jenks, City, \$2, vol. 50; from Moses Cadwallader, Pa., \$2.10, vol. 50; from C. C. Balderston, Pa., \$2, vol. 50; from Jane DeCou, N. J., per Daniel DeCou, \$2.10, vol. 50; from Jordan Ballard, O., for Elijah Haworth and Seth Compton, \$2.10 each, vol. 50; from Daniel Nichols, N. Y., \$2, to No. 18, vol. 50; from Mary Ann Slade, Mass., per Isaac P. Wilbur, \$2.10, vol. 50; from Nathan Warrington, Agent, Io., \$2.10, vol. 50, and for Jonathan Briggs, Thomas Penrose, Homer Gibbons, Lemuel Brackin, John Hoge, and Elwood Spencer, \$2.10 each, vol. 50, and for John Q. Spencer, \$2.10, to No. 17, vol. 51; from William C. Taber, Mass., \$2.10, vol. 50; from Eli Johnson and Clarkson T. Cook, Ind., per James Woody, Agent, \$2.10 each, vol. 50; from John W. Foster, R. I., \$2.10, vol. 50; from Miffin Cooper, Pa., \$2.10, vol. 50; from John Tyler, N. J., \$2.10, vol. 50; from Mark Ballinger and Charles Ballinger, N. J., \$2.10 each, vol. 50; from Tacy R. Satterthwaite, Pa., \$2.10, vol. 50; from Thomas

Wilkins, N. J., \$2.10, vol. 50; from Sarah H. Ma Pa., \$2.10, vol. 50; from Samuel Trimble, M. D., \$2.10, vol. 50; for Asenath Riley, O., \$2.10, vol. 50, from Nathaniel McDonald, Ill., \$2.10, vol. 50.

Remittances received after Fourth-day morning visit appear in the Receipts until the following week.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held at Philadelphia, on Sixth-day, Ninth month 29th, P. M.

The Committees on Instruction and Admission meet at 10 A. M., of the same day.

The Visiting Committee, appointed to attend examination at the School, meet there on Second-evening, 9th mo. 25th.

For the accommodation of this committee, conveyances will be at the Street Road Station on the 2nd inst., to meet the trains that leave Philadelphia at 1 and 4.45 P. M.

SAMUEL MORRIS,

Philada., 9th mo. 19th, 1876.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION of this Institution opens Second-day, 10th mo. 30th. Parents and others intending to send pupils will please make application to BENJAMIN W. PASSMORE, Sup't. (Address Street R. P. O., Chester Co., Pa.) or to CHARLES J. ALL, Treasurer, No. 304 Arch St., Philadelphia.

THE CORPORATION OF HAVERFORD COLLEGE.

A Stated Annual Meeting of The Corporation of Haverford College will be held at the Committee Room of Arch Street Meeting-house, Philadelphia, on Second-day, Tenth month 9th, 1876, at 3 o'clock P. M.

EDWARD BETTLE, Jr., Secretary.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 15th of Second month, 1876, at his residence, New Hope, Pa., OLIVER PAXSON, in the 5th year of his age, an esteemed member of Buckingham Monthly Meeting.

—, at the residence of his parents in the neighborhood of Springville, Linn county, Iowa, HARVEY DA EMMONS, son of Micajah and D-elitha Emmons, in twenty-fifth year of his age, a member of Springville Monthly and Particular Meetings. He had sustained a good moral character amongst men; but when he was brought to a sick bed, and that Divine Word that sharper than any two edged sword appeared, with quickening, searching power, he found the moral righteousness in which he had rested was only as filaments; and that every work must be brought to judgment with every secret thing. He then clearly saw that he had too much overlooked his duty to his God, which (when brought into deep exercise and conflict of spirit) he said was enough to take any one to hell; verify the truth of holy writ, that, They who forget God, well as the desperately wicked, "shall be turned into hell." He said he felt as if his whole life had been spent in vain; just foolishly thrown away. To one who advised him to come to Christ, and to believe he was saved and saved now, and he would be happy, he replied: "I can find no peace that way, but only through overwhelming sorrow to seek repentance and reconciliation through Christ;" which, after passing through deep baptism and conflict of spirit for many days, was favored to attain; and after imparting much salutary counsel to many who visited him, he peacefully passed away on the 21st of 7th mo. 1876.

—, on the 29th of 7th mo. last, near Columbus New Jersey, CATHARINE M. AARONSON, a member Upper Springfield Monthly Meeting, in the fifty-fifth year of her age.

—, at the residence of her parents, in Willistown Township, Chester Co., Pa., 8th mo. 14th, 1876, ALICE daughter of Jacob and Phoebe W. Roberts, a member Goshen Monthly Meeting, aged 32 years. We who have known her from early life, believe the language to be applicable, "Blessed are the pure in heart: they shall see God."